



DIOCESAN PRESS SERVICE

THE EPISCOPAL CHURCH

EPISCOPAL CHURCH CENTER • 815 SECOND AVENUE • NEW YORK, NEW YORK 10017

Walter H. Boyd, Press Officer

John. Drew Dearnaley, Assistant Press Officer

Telephone: (212) 867-8400

February 11, 1982

CONTENT

PAGE

- Conference Asserts Racism is Relevant Issue (82028) 1
- Easter Message-1982: By Presiding Bishop Allin (82029) 7
- Trinity Institute Headlines Hope (82030) 8
- Guerra Consecrated in Guatemala (82031) 10
- Hultstrand Consecrated Bishop of Springfield (82032) 11
- Ray Elected Bishop of Northern Michigan (82033) 12
- Pensieves (82034) 13
- Second 'Narnia' Book Set for Production (82035) 14
- Youth Coordinators Meet in New Hampshire (82036) + 1 photo 15
- Deployment System Open to Lay Professionals (82037) 16
- Cartoons (82038)

#

CONFERENCE ASSERTS RACISM IS RELEVANT ISSUE

DPS 82028

ATLANTA (DPS, Feb. 11) -- Although much of the United States seems to consider racism an irrelevant issue, the spectre of it brought more than 200 Episcopalians to a three-day conference here that heard strong evidence that its death has been vastly exaggerated.

The 200, representing more than 50 Episcopal dioceses and all orders, included white, black, Hispanic, Asian and Native American people. The Feb. 2-5 Conference was called by the Coalition for Human Needs Commission, an agency of the General Church Program that provides cooperative grant-making and educational outlets for the Church Center ethnic ministries.

Through a vigorous schedule of keynote addresses, provincial strategy sessions, workshops and small group discussions, the participants explored the elements of racism in American society and in the Church and sought to develop strategies of education and reform. The conference fell between one held by

-more-

the World Council of Churches last year and one scheduled in mid-February by the National Council of Churches.

I the presence of 200 Church leaders -- including nine diocesan or coadjutor bishops and 31 deputies to General Convention -- and the sequence of national and international meetings were not enough, the two keynote speakers devoted much of their energy to laying to rest the assertion that racism is not a relevant issue.

The speakers, the Rev. Hazaiah Williams, director of the Center for Urban Black Studies of the Graduate Theological Union of Berkeley, Calif., and the Rev. Norman Faramelli, director of planning for the Massachusetts Port Authority, pleaded with the conferees not to fall prey to current thinking that oppression and disadvantage are purely economic or class issues.

As a result of their work and the other elements of the meeting, the conferees drafted a message to Executive Council asking General Convention consideration of a five-part resolution that would provide funding -- through the Coalition -- for educational and advocacy programs to help Church members become aware of, and counter, the "systemic racism" within American social, political, economic and ecclesial structures.

The resolution, if approved by Council and Convention, would also call upon the Church's domestic dioceses to form panels "to help each diocese become an agent of change in dealing with systemic racism." (EDITORS: Text of report and resolution begins on page 5.

Although little of the direct words of the keynoters appears in the document, the call for the Church to become an agent of change is clearly rooted in their remarks.

Williams decried racism as "the only ism without an avowed constituency," and conceded the difficulty of understanding "something so massive and so subtle."

Claiming that "familiarity has bred, not contempt, but moral paralysis," Williams asserted that the nation "had reached a moral truce with racism at the awesome price of justice."

He called upon Churchpeople to recognize racism as sin, to call it as such and to remember "that guilt need not be paralyzing. It can be generative of searching, of new response."

Williams' warning to the Church was that the "geniality and collegiality" might need to be shattered in order to create the social distance necessary for prophecy to function. "The great prophetic voices have found it necessary, quite

often, to be the lonely voices. We can't even have a solid discussion if our collegiality won't allow a division of the house."

One of the discussions for which Williams pleaded was over what he called the "theoreticians" of the new racism: scholars and politicians who assert that racism -- "manifesting itself in massive discrimination within the social institutions" -- is mythology.

He cited the work, *Wealth & Poverty* by George Gilder as a major example of this material. This writer, whose work is said to guide or reflect the current government's thought, states flatly that "the idea that America is a racist society just won't wash." Williams quoted the book extensively and many of Gilder's assertions struck the conferees as sufficiently racist to draw gasps of surprise.

Williams' thesis was backed by the second keynoter, Faramelli, who called *Wealth & Poverty* the 'summa theologica' of the new economic theories and of the "racism is dead" mythology.

"If racism is dead, it is the most dynamic corpse I've ever seen," he said, adding, "I've usually found that racism increases in direct proportion to the rumors of its demise. In other words, the worse it gets, the more efforts there are going to be to denying its reality."

Faramelli's task was broken into two parts that included a three-prong citizen response and a five-point program of Church action.

He called for a full debate of economic issues, one that would help people recognize and correct the distortions and myths that have grown up and that would explore fully the premise that a much more solid economic base is needed in this country. "Don't exacerbate racism by making minorities fight over a shrinking pie."

He also pressed for a renewed "massive public sector role" in securing the rights of minorities to housing, job training, education and health care, maintaining that the private sector was not capable of securing these rights. "We need to engage in a new demythologizing against the myth of the omnipotence of the free market. Most economic models don't even work for economists."

His talk to the Church focussed on the Christian potential to be a moral example, a model and an agent of change and pointed to five areas in which Church institutions could act.

In the first two categories, he called on the Church to be an arena of discourse and, through that, an agent of moral change. "Let's dare to be irrelevant and engage in a deep, challenging moral discourse," he said, using that discourse to re-assert that racism is "sin standing in need of redemption."

Noting that any complete doctrine of the Incarnation "has to be both cosmic and personal in nature," he said reform needed to be both personal and institutional and urged Churches to set a moral example and model through monitoring and correcting their own racial imbalances, establishing and advocating housing projects and, if need be, selling stock in firms that refuse to comply with affirmative action programs. He said Churches would provide communities of support through liturgy, trained personnel and conscientious efforts to provide minority access to Church resources and structures.

Conceding that his last point was the most controversial, Faramelli called upon the Church to be "an instrument of social transformation" in two related ways. He asked for training and education programs to support Church people who work in social institutions, teaching them to recognize and combat racism within their job settings.

Finally, he said, it was necessary for the Church to work to force social change from without. Saying that the "assertion that you can't support radicals and talk to businessmen in baloney," he noted that much of the effective change that took place within the MassPort structure came about through outside pressure, supported from his office.

He called on the Church to create "zones of freedom" from which prophetic voices could work. "Confrontation can be non-violent. I hope it would be, but it cannot be non-conflictual."

Despite the calls for discourse and prophecy, the meeting remained generally convivial with the allegedly popular new economic myths finding no public defenders. Conference observers often heard comments that Asian, Hispanic and Native American interests might have been given a wider voice, but this view also did not find its way into the plenary sessions.

The one note of dissent came near the end when Williams, in response to a question, spoke of his pessimism about the Church's ability or willingness to do anything about racism. He cited "the arrogance of white liberals" whom he perceived as unwilling to listen to new minority voices and told the conferees: "Do you want to make a dramatic statement? Force your seminaries to turn over their tax free lands to community programs. Join us in a suit of the Graduate Theological Union. Don't always talk about what's possible. I want you to think of the impossible."

#

Attached is the text of the report and resolution.

-more-

February 1982

A message to the Executive Council adopted unanimously by the Conference on Racism sponsored by the Coalition for Human Needs in Atlanta, Georgia.

PREFACE

We, as committed members of the Episcopal Church, are extremely concerned by the racism of our church, our government and our society; and we confess the extent to which we ourselves have manifested and participated in that racism.

We believe that all people are the children of God by creation; that all Christians are inheritors of the kingdom of heaven by baptism; that as members of the body of Christ we are responsible for making that equal and mutual membership manifest into the world.

Recognizing that our Gospel and our tradition demand us to show special favor to the stranger (refugee), the homeless, the poor, the orphan and the widow, we call upon our church and our government to address the ways in which our policies and practices have adversely and disproportionately affected minorities and the poor.

Finally, we believe we are accountable to our God and to our brothers and sisters:

- to remove the manifestations of racism in our

- part of the body of Christ;

- to bear prophetic witness in opposing manifestations

- of racism in our church, in our government, and in our society;

- to affirm the unique worth and equal value of

- every person under God; that same God who shall come to be our judge.

Therefore we commend the following for your consideration:

WHEREAS, the Coalition for Human Needs Commission did convene a National Conference on Racism in response to the actions of the General Convention of 1979; and

WHEREAS, the persons from more than 50 dioceses in the United States -- Bishops, clergy and laity -- did attend that conference and pass this resolution unanimously; and

WHEREAS, it became obvious at that conference that racism is systemic in our church and in our society; therefore be it

RESOLVED, that the 1982 General Convention continue the Coalition for Human Needs Commission as a high priority program; be it further

RESOLVED, that the Coalition for Human Needs Commission determine a method for the church to use in understanding philosophies of governments and institutions that encourage racism, and proclaim the church's teaching as clearly and specifically as possible in response to these philosophies; be it further

RESOLVED, that the Coalition for Human Needs Commission, in consultation with the Presiding Bishop and appropriate staff persons named by him, provide diocesan bishops with materials that may be used by church people in each diocese (specially at conferences for various age groups) to become aware of the extent of our systemic racism; and be it further

RESOLVED, that the General Convention call upon every diocese in the United States to establish appropriate committees or commissions necessary to help each diocese become an agent of change in dealing with systemic racism; and be it further

RESOLVED, that the Triennial Budget 1983-85 include a sum of
\$ _____ annually for this purpose.

#

DIOCESAN PRESS SERVICE/Episcopal Church Center 212/867-8400

TRINITY INSTITUTE
HEADLINES HOPE

DPS 82030

NEW YORK/SAN FRANCISCO (DPS, Feb. 11) -- The 13th annual Trinity Institute national conference on "Hope in Helplessness," focused four different perspectives on the nature of the task, and the consequent sources or prescriptions for hope, facing the Church today.

Meeting in January in New York and San Francisco, with a third presentation scheduled for April in Kansas City, Institute Director Dr. Durstan McDonald and his four speakers probed dimensions of the current mood of the times from the perspectives of preacher, poet, social activist and contemplative.

Professor James Forbes of Union Theological Seminary centered on St. Paul's final journey to Rome as a parallel perspective to our society in movement of crisis. Citing Paul's vision of an angel of God (Acts 27) assuring him that he and all with him would be saved, for it was with God's purpose that they rode, Forbes proclaimed that "there is power in the problem." Assessing the various stresses, domestic and foreign, he called for ministry to trust in God's final control and direction of history, and to look within the situational framework for opportunities to minister.

Author and radio-TV personality, Dean Herbert O'Driscoll of Vancouver's Christ Church Cathedral, spoke on "People of the Apocalypse," articulating the symbolic imagery of apocalyptic as relevant to the times and problems around us. He identified several parallels between the emphases of apocalyptic (revelation) literature and those of our day, including common foci on death and a return to fundamentals, the rise of mythic imagery and pluralism of lifestyles in tension.

Saying that "the gods are lifestyles," Dean O'Driscoll called for ministries that would be focused upon the discernment of spirits (to speak to the lifestyles), the enablement of individual powerlessness through community, and a conscious retrenchment of spirituality to combine, rather than isolate, the spirituality of personal, sociological and ecological concerns. "We must return to the full spirituality of the Te Deum."

Black activist leader, the Rev. H. Carl McCall, reiterated the classic social gospel call for political involvement by the churches to raise a "New Consensus" in the political sphere to respond to "the fundamentalist, evangelical,

political mobilization" which he decried as the manipulation of religion for political ends, rather than vice versa.

Denver's Sr. Mary Luke Tobin, director of the Thomas Merton Center for Creative Exchange, focused on the nuclear threat as prime example in calling for a rapprochement of contemplation and action in her address "Adoration and Agitation."

The conference, which annually addresses matters of concern from a theological perspective, included panel and group discussion for its 400 plus participants comprising clergy, laity and religious community members across ecumenical lines.

#

GUERRA CONSECRATED
IN GUATEMALA

DPS 82031

By Jay Mallin
Editor, *The Net*

GUATEMALA CITY, Guatemala (DPS, Feb. 11) -- The international scope of the Episcopal Church was vividly demonstrated Jan. 31 in this city as nine bishops from seven countries gathered for the consecration of a new bishop for Guatemala.

Consecrated as the third bishop of the Diocese of Guatemala was Armando Guerra, the diocese's first native-born bishop. The ceremony was at Santiago Apostol Episcopal Cathedral. More than 500 people packed the cathedral for the event.

The chief consecrator was the Rt. Rev. Lemuel B. Shirley, bishop of Panama and president of the Ninth Province, of which Guatemala is a part. Co-consecrators were Bishop Calvin Schofield of Southeast Florida, Bishop Telesforo Isaac of the Dominican Republic, Bishop Leonardo Romero of Northern Mexico, and Bishop Anselmo Carral, former bishop of Guatemala who is now the executive director for Hispanic ministry in the Seventh Province. Bishop Carral was the preacher at the service.

In addition to the consecrators, also in the ceremony were Bishop Hugo Pina of Honduras, Suffragan Bishop Claro Huerta of Central and Southern Mexico, Bishop Cornelius J. Wilson of Costa Rica, and Bishop Edward Haynsworth, in charge of El Salvador. Haynsworth, who is also the national Church's partnership officer for Latin America, represented the Presiding Bishop.

In the congregation at the ceremony was the American ambassador, Frederic Chapin, and his wife Cornelia.

Guatemala has a companion relationship with the Diocese of Southeast Florida, and Schofield led a group of eight Floridians to the consecration. Guerra's ring was a joint gift of St. John's Church, Homestead, Fla., and St. John's Church, Guatemala City.

There are eight Episcopal congregations in Guatemala City, including one English-speaking and one Spanish-speaking congregation at the cathedral. There are fourteen congregations in the rest of the country.

The Guatemalan diocese has twelve clergy, including the bishop and one deacon. There are 2,900 communicants in the country.

#

Note: Photographs of the consecration of Bishop Guerra are available on request from the Press Office at the Episcopal Church Center.

#

Digitized by the Internet Archive
in 2024

DIOCESAN PRESS SERVICE/Episcopal Church Center 212/867-8400

HULTSTRAND CONSECRATED
BISHOP OF SPRINGFIELD

DPS 82032

SPRINGFIELD, Ill. (DPS, Feb. 11) -- The Rev. Donald Maynard Hultstrand was ordained and consecrated ninth bishop of the Episcopal Diocese of Springfield on Feb. 6 at the Roman Catholic Cathedral of the Immaculate Conception here before a capacity congregation of more than 1,200.

Elected to the post last Sept. 19 in a special diocesan convention, Hultstrand had been rector of Trinity Church, Greeley, Colo., since 1979.

The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, served as consecrator and co-consecrators were Bishop Charles T. Gaskell of Milwaukee, Bishop Edward W. Jones of Indianapolis, retired Bishop Philip F. McNairy of Minnesota and Bishop James W. Montgomery of Chicago. Registrar was the Rev. Canon James R. Gundrum, Executive Officer of General Convention.

Bishop William C. Frey of Colorado preached the sermon. Hultstrand was the chief celebrant at the Eucharist, and the con-celebrants were the Very Rev. Eckford James de Kay of Springfield, the Very Rev. Canon O. Dudley Reed of Danville, Ill., Bishop William C.R. Sheridan of Northern Indiana and Suffragan Bishop William H. Wolfrum of Colorado. Roman Catholic participants in the service included the Most Rev. Joseph A. McNicholas, Bishop of Springfield and representatives of the Dioceses of Belleville and Peoria. Other ecumenical participants included representatives of several local Protestant churches.

The mayor of Springfield led a list of civic leaders who were present at the service.

Hultstrand succeeded Bishop Albert W. Hillestad who resigned last March for reasons of health.

A native of Parkers Prairie, Minn., Hultstrand, who is 54, served parishes in Minnesota, Ohio and Missouri. From 1972 to 1975 he was executive director of the Anglican Fellowship of Prayer.

The Diocese of Springfield, embracing the southern half of the state of Illinois, has 45 congregations and 9,371 members.

#

DIOCESAN PRESS SERVICE/Episcopal Church Center 212/867-8400

RAY ELECTED BISHOP
IN NORTHERN MICHIGAN

DPS 82033

ESCANABA, Mich. (DPS, Feb. 11) -- A priest in the Diocese of Chicago has been elected eighth bishop of the Episcopal Diocese of Northern Michigan.

The Rev. Thomas K. Ray, 47, rector of St. Luke's Church, Evanston, Ill., received the required majority votes in both the lay and clerical orders on the second ballot at a special election at St. Stephen's Church here on Feb. 6.

Ray, one of three nominees submitted by a special committee, carried the majority of clergy votes on the first ballot and carried both orders on the second. The Rev. Jack C. Potter of St. John's Church, Lafayette, Ind., was runner-up, followed by the Rev. A. Paul Nancarrow of St. Jude's Church, Fenton, Mich.

If Ray accepts his election, confirmation will have to be secured from the diocesan standing committees and bishops of the Episcopal Church before he can be consecrated.

Born in Barberton, Ohio, Ray is a graduate of the University of Michigan and General Theological Seminary. He was ordained a deacon and a priest in 1959.

Prior to coming to St. Luke's, Evanston, in 1971, his ministry was in Grand Rapids, Mich., and Crown Point and Marion, Ind.

He is married to Brenda Lee Ackerman and they have four children.

The bishop-elect will succeed the Rt. Rev. William A. Dimmick who resigned in May, 1981, after serving six years as diocesan bishop, in order to become an assistant bishop in the Diocese of Minnesota. Dimmick's resignation will be effective upon the ordination and consecration of his successor.

The Diocese of Northern Michigan, whose see city is Marquette, includes 32 congregations, 28 clergy, 4,300 members and 2,800 communicants.

#

DIOCESAN PRESS SERVICE/Episcopal Church Center 212/867-8400

PENSIEVES

DPS 82034

By The Ven. Erwin M. Soukup
Editor of *Advance*, Diocese of Chicago

Note: The following items are for use by diocesan editors as fillers or commentary on the Church scene. They may be used in part or in total. All that is asked is that a tag line be used: Pensieves, Chicago.

Seen among the many full-page Christmas advertisements: "What Other Gift Lasts Forever?" That caption headed a large photograph of a diamond ring. Every Christian has an answer for that question. No gift lasts forever, except the One which God gave us -- eternal life in our Lord Jesus Christ.

+ + + + +

Yes, most of these do come from California. At a church in Sunnyvale, Calif., (the heart of the computer chip industry) a bride and groom can stand before a cathode tube and keyboard and be married. The groom types in RUN WED, and the screen crackles to life. "Hello, my name is Rev. Apple," it announces. Minutes later, after the time-honored questions have been answered, the couple leaves, husband and wife. Logical extension -- Baptism and Confirmation by computer? But that would mean putting a miter on the machine, wouldn't it?

+ + + + +

A few gems gleaned from undisciplined random reading:

- A diamond can't be polished without friction. A person can't mature without tribulation.
- Peace is not achieved by what surrounds a person, but by what fills him or her.
- It doesn't matter which side your bread is buttered on unless you plan to eat only one side.

+ + + + +

At the University of Missouri's Kansas City campus it is permissible to sit on the lawn and read Karl Marx. At the same campus it is forbidden to sit on the lawn and read the Bible. Presumably, the radical socialism preached by Paul in the Acts of the Apostles is more damaging to the mind than 20th century Socialism.

+ + + + +

Finally, Chicago visitor, the Rev. Canon Amos E.D. Mgbemene, administrative assistant for the Diocese on the Niger, had the ultimate word when he observed the functions of a computer at the Illinois Institute of Technology. "White man's ju-ju" he called it.

DIOCESAN PRESS SERVICE/Episcopal Church Center 212/867-8400

SECOND 'NARNIA' BOOK
SET FOR PRODUCTION

DPS 82035

ATLANTA, (DPS, Feb. 11) -- The action packed adventure *The Magician's Nephew*, chronologically the first book of the famous *Chronicles of Narnia* by C.S. Lewis, is being prepared for production by Ray Carlson of Glenray Productions and Theodore Baehr of the Episcopal Radio-TV Foundation.

On Jan. 25 Glenray Productions optioned the co-production rights in *The Magician's Nephew* from the Foundation. Under this agreement, the Foundation will be the executive producer and Glenray Productions will be the production company. It is expected that production will start within the next eight months, and be completed within the next two years for theatrical release, later to be released on commercial television and then cable outlets and worldwide.

The Episcopal Radio-TV Foundation has already brought to the television screen, *The Lion, The Witch and the Wardrobe* which won an Emmy award for best production in 1979 and had 37 million viewers on CBS-TV in prime time. Based on the strength of that book, it has been decided to go first to theaters with *The Magician's Nephew* and then to television.

The Magician's Nephew is the exciting story of the birth of Narnia, an allegorical reflection on creation, full of mystery, fantasy, and adventure. Good triumphs over evil in this classic fantasy written by the late C.S. Lewis.

The Episcopal Radio-TV Foundation has produced radio, television, films, audio cassettes and other audio visual materials for the Episcopal Church since 1945. The Foundation is responsible for recording C.S. Lewis' *Four Loves* in 1958. The Episcopal Radio-TV Foundation is entirely supported by voluntary contributions.

#

DIOCESAN PRESS SERVICE/Episcopal Church Center 212/867-8400

YOUTH COORDINATORS
MEET IN NEW HAMPSHIRE

DPS 82036

By William Ferguson,
Editor *New Hampshire Churchman*

TEMPLE, N.H. (DPS, Feb. 11) -- They came from all over the United States, even from Panama, the 21 youth coordinators and representatives of the nine provinces that make up the Episcopal Church. Some had never been north before; some had never seen snow.

At the Sign of the Dove Retreat Center in Temple, during four days in January, they were treated to temperatures of 20 degrees below zero, snowstorms, skiing, sleigh riding and, for good measure, an earthquake that measured 4.8 on the Richter scale!

The host, the Rev. Gene Robinson, youth coordinator for Province I, led business sessions to plan the National Youth Event scheduled for Aug. 2-6 on the campus of the University of Illinois at Urbana/Champaign.

It was a unique gathering, being the first in which every one of the nine provinces was represented by both the advisor and the elected youth representatives.

The National Youth Event will be held instead of a "Youth Presence" at the General Convention in New Orleans. As many as 1,100 young people may attend from all over the country.

The leadership conference planned the programs and worked out details of registration and participation for those who will be attending. They also hope to attract some nationally known figures to address the group.

#

Picture Caption

#82036 Episcopal youth ministry coordinators from all over the United States and Panama gathered in New Hampshire in January to plan the summer youth event. Standing, from left, are Kenneth Steele, Pa.; the Rev. Nathaniel W. Massey, Florida; Ruth B. Libby, Washington; Paul White, Michigan; Stephanie Lord, Montana; the Rev. Ora Calhoun, Ohio; Bobby Bevill, Church Center, N.Y.; the Rev. Nolan B. Redman, Washington; Angela Lew, Ca.; Gary E. Dietz, N.Y.; The Rev. Peggy S. Bosmyer, Arkansas; the Rev. James M. Galbraith, Texas; Shannon Bennett, Florida. Front row, Bernardo Murray, Panama; the Rev. Victor A. Scantlebury, Panama; the Rev. Gene Robinson, New Hampshire (holding Tagalong); Marcie Wallace, New York; Chris Warren, New Hampshire and Marie Franceska Ramirez, Texas. (Photo by William Ferguson).

#

DIOCESAN PRESS SERVICE/Episcopal Church Center 212/867-8400

DEPLOYMENT SYSTEM OPEN
TO LAY PROFESSIONALS

DPS 82037

NEW YORK (DPS, Feb. 11) -- The Board for Church Deployment of the Episcopal Church has announced that lay professionals may now register with the Church Deployment Office, using the same system as the clergy to make their ministries available to the Church.

Registration will be offered to those who have training and education roughly equivalent to that required of clergy. In addition they must submit a certificate from the bishop of their diocese stating that they are communicants in good standing, that they wish to offer their ministry to the Church on a full time or per diem basis, and that they are professionally qualified in the field in which they hope to serve.

An application fee of \$21.00, which includes all the necessary forms, is required, except from those still in graduate school or who are unemployed. Interested laity should write directly to the Church Deployment Office, 815 Second Avenue, New York, NY 10017 - 4594.

#

